

Cam.d. 779.2

*Christianity a System of Humanity.*

A

# S E R M O N

IN BEHALF OF THE  
PROTESTANT DISSENTING  
CHARITY-SCHOOL,  
AT HORSLY-DOWN, SOUTHWARK,  
FOR THE  
EDUCATING AND CLOTHING  
OF  
FIFTY POOR BOYS,

PREACHED at SALTER'S HALL,

J.W. CLARK'S  
CAMBRIDGE  
COLLECTION

L O N D O N,

On WEDNESDAY, *March 3d*, 1779.

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By ROBERT ROBINSON.

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C A M B R I D G E:

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M DCC LXXIX.

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A BRIEF ACCOUNT  
OF THE  
CHARITY-SCHOOL,

At HORSLEY-DOWN, *Southwark.*

IT was a part of the cruel policy of pagan despots, in times of the most remote antiquity, either to murder the children of their slaves, or to take them out of the hands of their parents, and to educate them so as to fit them for a tame submission to unexamined authority. The apostate church of Rome incorporated the latter part of this policy with a profession of christianity, and thence our ancestors in this country derived it. The reformation, which brought to light the doctrines of primitive christianity, lifted along with them the natural rights of mankind into publick view : but the right of openly teaching their own children how to worship God, seized from the papists with a laudable avidity by one party of the reformed, was refused to another party after the first had got themselves established by the secular powers.



Many a long year did the old nonconformists lie under this iniquitous oppression: but not without several humble remonstrances against the tyranny, and some violent struggles for their freedom. Even to this day the letter of the law "*prohibits* *under pain of fine and imprisonment, all persons from teaching or using any doctrine or doctrine of conformity to the liturgy of the church, and reverently frequent divine service established by the laws of this kingdom.*" Dissenters, however, do teach school, because our governors have declared for the *spirit* of the act of toleration against the *letter* of the act of uniformity.

The first projectors of this school in the latter end of the reign of Queen Ann were the Reverend Messieurs Maudit, Stinton, Parkes, Killinghall, Wallin and Sladen, whose praises are in all our churches. These gentlemen, all protestant dissenters, were of different sentiments in regard to baptism, three of them held infant baptism, and the other three the opposite. This union produced the generous liberal plan of the present school, in which no narrow bigotted notions operate: but instruction is open to all. If other parties cannot find *how two can walk together except they be agreed in every article of faith and worship*, we bless God, protestant dissenters can.

Having



Having digested their plan, they laid it before their friends, and the promise of a subscription of more than a hundred a year was soon obtained. The subscribers then met, and chose six gentlemen managers, Messieurs Atkins, Hall, Leader, Sweet, Dell, and Valley, most of whose descendants are with us to this day. Mr. Hall was appointed treasurer, and a Mr. Robert Morgan master of the school. A house in Unicorn yard was provided for a school for the boys, and for a dwelling for the master, a catechism was printed for the instruction of the children, and forty boys were admitted. The next year the number was increased to fifty, and so it yet continues.

The boys admitted to this school were children of such poor persons as were not in a capacity to give them education themselves. They were to be annually clothed, taught reading, writing, and arithmetick, instructed in the principles of the christian religion, and at a proper time the managers were to give money to put them out apprentices. This plan has been invariably pursued to this time. The support of this school was to be derived from four sources. The first was by *collection at a lecture* to be preached every Lord's-day evening, by the six forementioned ministers, each in his turn. This

lecture

lecture is yet continued gratis, by the twelve following ministers on the old catholick plan,

The Rev. Drs. Hunter

Watson

Stennet.

Messrs. Pitts

Reynolds

Richardson

Macgowan

Rogers

Clark

Booth

Rippon

Towle.

The second was *annual subscription*, which, through the blessing of divine providence, has generally afforded an easy generous supply to the charity: but as subscriptions are always falling off by the deaths of subscribers, and by a thousand accidents beside, there is always room for new names, and sometimes there are heavy discouragements for want of them.

*Donations* during life, and *legacies* at death were supposed a third probable source of supply. These have been given, and in a manner, that has done great good to the school, and great honour to the liberal benefactors.

The

The fourth was an *annual collection* after a charity sermon to be preached on the occasion. The first of these was preached at Pinner's-hall on the 20th of October 1715, the day of the coronation of his majesty King George I. The reverend Mr. Matthew Clark preached the sermon, and twenty eight pounds fourteen shillings was collected: The annual discourse has been uninterruptedly preached and the following sermon was delivered this year on the occasion.

The managers have successively paid the most conscientious attention to the original design, and by an unwearied assiduity, a great generosity and a wise frugality have been able to give the subscribers the following pleasing state of their school.

There have been put out apprentices	-	339
Discharged and otherwise provided for		453
There are now in the school	- -	48
So that the whole number educated, including		
those now in the school, is	- -	840

The redemption of twelve hundred boys in a century from ignorance and vice, the rendering of even half the number useful members of society, the administering of consolation to so many poor parents, the enabling of the children to read the holy scriptures, and to understand the principles of religion



religion are noble actions, and whether it be not worth while to perform them let all the world judge. Frugality is the natural support of liberality, and a little attention to this plain maxim would enable many to subscribe to charities of this kind, who at present do not.

\* Subscriptions are taken in by Henry Keene, Esq.  
Walworth, Treasurer.

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MATTHEW XXV. 36.

*I was naked, and ye clothed me.*

BRETHREN,

THE apostle Paul gave a very just and beautiful notion of christianity, and of the primitive manner of propagating it, when he said, *I speak as to wise men, judge ye what I say.* 1 Cor. x. 15.

Christianity, or that religion, which Christ taught, does not consist of the probable conjectures of attentive men exercising their reason: but it is a state of facts revealed by the supreme being, and spoken or written to mankind by persons, whose credentials attested beyond all reasonable doubt the divinity of their mission. *I speak to wise men.*

This religion is laid at the foot of all mankind, and the apostle requests an examination of it, *judge ye what I say*, see if there be any thing contained in it injurious to the known perfections of God, or to the allowed rights of his creatures. If there be, I agree you should reject it; if not, I require you to admit and obey it.

B

Agree-

Agreeably to this primitive notion of religion, we are going to-day to examine that argument for the religion of Jesus, which is taken from the **BENEVOLENCE** of it, and we shall endeavour to convince you, that the gospel is highly fitted to relieve the miseries of mankind, and to procure their felicity. We are naturally led into this train of thought by seeing these charity children, the school is a precious monument of the piety and humanity of our ancestors, erected in the spirit of him, who said, *I was naked and ye clothed me.*

Our Lord proposes to our view in this discourse three principal objects. First, the infirmities and miseries of men; they are exposed to *hunger, thirst, nakedness, sickness, imprisonment*, and so on. Next, his own real character; he is a man (we glory in it) he is the best of men, *the first born of every creature*, and his good heart commiserates the distresses of all his fellow-creatures; he makes their case his own, it was *I* who was hungry, and thirsty, and naked, and ye ministered unto *me*. Lastly, he describes the principles and practices of his real disciples; as if he had said, a succession of my followers will adopt my principles, enter into my views, imitate my example, become *workers together* with me, and for my sake will administer consolation to the miserable, and to them I shall in some future period say, *I was naked and ye clothed me.*

Col. i. 15.

2. Cor. vi.  
1.



To this future period the whole subject leads, to that day, *when the Son of man shall come in his glory, gather all nations before him, separate them one from another, admit the righteous into life eternal, and send the wicked away into everlasting punishment.* In view of this great day let us attend to the subject before us. Happy indeed could we realize the event, and act as if the time were at hand! O God! thou, who wilt *judge the secrets of men by Jesus Christ according to the gospel*, assist us by thy good spirit to perform this service acceptably to thee!

Rom. 14.  
15.

In order to enter thoroughly into the design of our blessed master, let us make mankind pass before us in four different views, agreeably to the four popular meanings of the word *naked*, and let us deliberately inquire what the gospel, if we gave it its way, would operate in behalf of each class.

I. Let us consider our species coming out of the hands of the creator, multiplying into a tribe, and spreading themselves over a supposed district, a herd of naked *uncultivated savages*. I beg pardon for speaking of literal nakedness in this assembly: but, permit me to remind you, gentlemen, every historian of mankind, your own not excepted, is obliged to begin here. Our nation is well educated, we have

had noble tutors in every art and science, and Britons, highly polished already, are yet improving: but the state, which I am describing, was that of your ancestors in the days of Jesus Christ.

I cannot help lamenting here (by the way) the general dissimulacry of controversy, particularly of that, which concerns the *dignity* of man. We dispute for ever, and we scorn to settle the point in debate by defining our terms. Dignity of *man* is a vague expression. Is it fair to affirm that of a Hottentot, which is true only of a Briton? Alas! what is the dignity of a thousand sunburnt animals, wandering for a scanty sustenance over ten thousand acres of desert, wild and uncultivated as the wilderness itself! Their bodies are all unclothed, their appetites all ungoverned, their minds all unprincipled, their immortality doubted or unknown. Their lands lie all untilled, their mines unwrought, their animals undisciplined, all the powers of nature are unemployed, not a fire burns, nor a river runs, nor a breath of air works for these vagabond lords. Strangers to every art, except that of slaughter, unacquainted with every science, except that of feasting on the entrails of their foes, and carousing with the blood of the last slain in the scull of the first, they go on from age to age, like other animals crawling into existence, like them suffering hunger and hardships, incon-

inconveniences of condition and inclemencies of season, and like them sickening, struggling, dying, and sinking into oblivion beneath the shade of a bush or in the den of a beast.

Suppose some superior being, possessed of perfect wisdom and generous communicative sentiments, descending from heaven to earth to reside a while among this abandoned race; Suppose this being Jesus Christ, how think ye? would not his own principles and feelings lead him to civilize them? My supposition is a fact. Jesus opened his generous soul to twelve first, then to seventy, and last to innumerable multitudes. They all *drank into his spirit; as many as were able went forth, and preached every where, to the wise and to the unwise; to them there was neither Jew nor Greek, bond nor free, male nor female; Romans, Barbarians, and Scythians were all one to them in Christ Jesus*, and, had their influence been equal to their wishes, they would have persuaded *every knee in heaven and earth to bow, and every tongue to confess that Jesus Christ was Lord to the glory of God the Father.*

1 Cor. xii.

13.

Mark xvi.  
20.

Rom. i. 14.

Gal. iii. 28.

Phil. ii.

10, 11.

All this proceeded from their principles. A savage rises in value along with the evidences of his immortality. The doctrine, that dooms him to everlasting woe, renders him a greater object of pity than ever to those, who believe it. The possibility



1 John iv.  
12.

possibility of recovering him to the image of God fires the breast of him, who admits it. The love, that Christ expressed by living and dying for all, constrains each one to live, and labour, and die for another. The serenity of a Christian mind, and the peace of a converted bosom powerfully and perpetually preach, *if God so loved us, we ought also to love one another.* The principles of christianity itself, then, are the noblest principles of civilization.

It may be asked, perhaps, what can mere principles, even these, what can they effect without civil power? Must not the magistrate accompany the missionary, or, if the preacher can do something, cannot the prince enable him to do more? To this we answer, we respect magistracy, and, in all civil affairs, in cases that affect life, liberty, and property, we allow the utility and necessity of civil government: but in this case of religion and conscience there is nothing for the magistrate to do. We want to reform the life of a savage by sanctifying his heart, and to sanctify his heart by fixing principles in his mind; now nothing is necessary to form principles in the mind except evidence, and christianity is so amply supplied with means of obtaining evidence, that it neither requires nor needs exterior aid. We have demonstrations arising from all parts, from prophecies and miracles, from the  
goodness

goodness of the doctrine, and the lives of the founders, Every christian carries evidence along with him. The spirit of Jesus inhabits every good man, weeps in his eye, smiles in his features, expands in his hand, and speaks, in a thousand significant actions of beneficence, a language, that every Barbarian understands. A savage thus taught would soon perform acts of piety to God, and benevolence to his fellow creatures; and a whole tribe, going into this divine system of religion, would naturally become industrious, temperate, chaste, punctual, faithful, and social; this holy heaven would produce personal excellencies, social duties, the trade virtues of a merchant, the cool equity of a judge, and the liberal sentiments of a senator; in a word, it would produce in time a civil constitution truly British, a constitution in which the happiness of the people would be the supreme law.

It will be objected, christianity possesses no other advantage on this article than paganism had. Cæsars and Alexanders civilized mankind. Alas! what civilizers were they! Their priests had nothing to teach, and, for their own parts, they butchered ninety of each hundred for the benefit of the surviving ten. Reformed christianity triumphs over paganism and popery too on this head. The  
papal

papal community adopts the bloody methods of pagan government, applies them to religion and adds the senseless superstitions of modern apostates, so that nothing is more common in the journals of their missionaries than savages converted without light in the mind, or sanctity in the heart. Turn the heathen into a hypocrite, and the work is done. But ye, brethren, *have not so learned Christ. Ye spy the nakedness of a land*: but it is to cultivate and improve it. Into your sentiments, which are those of the twenty fifth of Matthew, multitudes have in all ages gone, and this school, founded by your ancestors, published to the whole world, that, they apprehended, *their religion* taught them to humanize mankind, or, to use the language of the text, *to clothe the naked image of the Son of God.*

Isai. xxxii  
11.

Micah i. 8.

II. Let us consider men in a second point of light, as creatures in a state of *distress*. People in trouble lay aside ornaments, and hence one sense of the word *naked*, *I will wail and howl, I will go stript and naked*, that is to say, being in *distress* I will lay aside usual ornaments, I will appear in public undressed, *comparatively* naked. Hence the prophet says, *Strip ye, make ye bare, tremble, be troubled, lament for the pleasant fields, and so on.*

Who



Who can count the miseries of mankind? Here sits one frozen with poverty, there lies another pining under sickness, a third is soured with disappointments in all his pursuits, a fourth is unhappy in his connections, a fifth is sinking under the weight of age and infirmities, and uttering these lamentable complaints, "Alas! how miserable an old age is mine! I took some heedless steps in my youth, my mind was blind, my heart depraved. I have endeavoured all my life since to avoid myself, and to flee from the misery of reflection. A while I succeeded, business and amusements served to conceal the horrid void: but now I am awake to reflection, all the powers of my mind seem dead except that of recollection, my memory alone lives, and lives only to haunt and torment me. I cannot recall the past, I dare not face the future, annihilation shocks me, and immortal misery is even more frightful than that! I know I am rational and under a law: but if there be a law there is a judge, if there be a judge there are rewards, to which I have no claim, and punishments, which I know I ought to suffer. Would I were innocent, or would I had never been!"

In this condition man becomes indifferent to every thing. Take Absalom from David, take from Rachel her children, and life itself has no

charms for them. Put a sense of sin and an apprehension of wrath into the bosom, let conscience boldly do its office in the decline of a dissipated life, and lo! the lord of the creation strips himself of ornaments, wraps himself in sackcloth, and rolls himself in the dust. Business is a burthen, and a party for pleasure is in his account a company run mad. In vain he retires, and travels out of one great room into another, his *pain is perpetual, his wound incurable*, he hates to live, and he dares not die. What an object, what a pitiable object, my brethren, is this old man!

John x.

Will the Saviour of the world condescend to speak to this miserable wretch? He will, his gospel is his voice, the voice of a *good shepherd* sounding through all the wilderness, and seeking the ear of this lost sheep. Christians, reflect a moment, you have made the trial. Have you forgot the day, when all trembling and afraid you followed the call, and found yourselves at the foot of the throne of grace. There he sat, the father and the friend, thence he reached his tender arms of mercy, and, with a voice *softer than honey and the honey comb*, said, I am come to bring *life and immortality to light by the gospel*—*I came that you might have life*—*The spirit of the Lord sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the*

Tim. i.

John x. 10.  
Luke iv.

the

*the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Come now let us reason together, though your sins be as scarlet, they shall be white as snow. Take my yoke upon you, and ye shall find rest unto your souls.* In short, the whole gospel may be called a scheme of consolation for the miserable, and to provide for the propagation of it, and so for the consoling of the wretched, is in a noble sense to prepare *clothing for the naked.*

Isai. i. 18.

Mat. ii. 29.

III. Let us hear what the gospel says to a third sort of naked destitute creatures, I mean the *wicked*, who rob, riot, and blaspheme, and commit all the crimes in their power. The scripture often speaks of righteousness under the notion of *clothing*; and the wicked are said to make *the shame of their nakedness appear.*

Rev. iii. 18.

How horrid is the state of a profane sinner! In every light such a man is an object of just abhorrence: but there is one description of sin, which is supremely terrible. It is an attack on the *being* of God. Our old divines, Charnock particularly, call sin *deicide*, and they reason thus: Every sinner goes according to his apprehended interest—it seems the interest of a sinner to have no judge—if God be naturally a judge it seems his interest to have no God—the sinner therefore wishes there were none. This dreadful notion is too well founded. Search thy heart, deceitful above all things, and des-

Jer. xvii. 5.



*perately wicked.* Search and see, and be confounded at the sight. Libertine, didst thou never wish there were no law to prescribe rules for thy conduct, no uplifted arm to punish thy violations of the law? Ah! when thou wast all inflamed with passion, and bent on the perpetration of vice, what if a wish could have performed the nameless deed!

We sometimes see in these men violent conflicts between reason and passion, conscience and inclination. Each resembles the man, *who has his walling on o. g. the times.* His wild fancy makes him climb an eminence, whence his fear precipitates him headlong down; the ragged stones cut him as he falls, and he shrieks with anguish, yet crying and raging with smart and pain, he climbs and tumbles, tumbles and climbs again.

Jer. xxx.  
17. 1. 13.  
14.

Miserable soul! *Cut-off, whom no man seeketh after!* is thy bruise incurable? Is there none to plead thy cause, lest thou hast no healing medicines? Although all thy lovers have forgotten thee, and seek thee not, and God hath wounded thee with the wound of a cruel one for the multitude of thine iniquity, yet hear the substance of what the gospel says to thee

Man in this state is an object of justice, yet he is also an object of pity, and *mercy rejoiceth against judgment.*

*ment.* Behold! Jesus Christ comes, and claims a right over this criminal. But what a right! a right to relieve him, a right of redemption. He produces authority from the Father, shews ability in himself. supports the unworthy wretch by his providence, addresses him in his word, dissolves his hard heart by his spirit, sets hell before him to awake his fear, opens the gates of heaven to him to kindle desire, reasons to convince him, expostulates to melt him, now sets fire to his conscience, then cools his heart, and calms his fears, and by one or other of these means bows his soul to the obedience of faith. Christianity is the only system of religion, which provides at once for the majesty of God, and the miseries of men.

One cannot help remarking here the illogical turn of infidels. Do we preach the pure morality of the gospel? That, say they, is our objection against it. It is a religion *too* holy, a system too sublime for frail imperfect men. We admire the morality of the gospel: but it is not practicable, therefore it is not divine. Do we preach pardon to the guilty, mercy to the miserable, do we say *All manner of sin and blasphemy shall be forgiven unto men?* That, say they, is our objection against your gospel, it encourages libertinism. Vain pretences! Is it indeed difficult to distinguish the sinner from his

Mat. xiii.  
34.

James v.  
80.

his sins, the body of the patient from the disease that infects it? Origen somewhere mentions and refutes this sophism by observing, that Christ is not the patron of libertinism although he pities the libertine. He visited this world as a wise tutor visits ignorant pupils, as the benevolent visit the poor, as physicians visit their patients. True, he came to dying, ignorant, abandoned sinners: but he came to impart eternal health, divine wisdom, immortal life. When we imitate him, and *convert a wicked man from the error of his way, we save a soul from death, clothe a shameful naked wretch, and hide a multitude of sins.*

IV. Let us advert a few minutes to a fourth class of our fellow-creatures, to those who are innocently naked, and let us see what the gospel says concerning them. How many *half clad* fatherless children, how many destitute widows are necessarily or carelessly left in the crowd to make their way through fraud and oppression, through penury and contempt, as well as they can! Of all such Jesus Christ becomes the avowed advocate, calls himself their brother, and in this chapter pleads their cause. We bless God, he has not pleaded in vain. Thousands of the hungry have been fed, and ten thousands of the naked clothed in virtue of this plea. In all ages many have felt the force of my text, and, convinced that the naked are allied to Christ



Christ by sympathy, the strongest bond, have forwarded his great design. He said but a word, *inasmuch as ye clothe my naked BRETHREN, ye clothe ME*, and lo! that one word became through successive ages meat and drink, clothing and comfort to multitudes, a royal foundation amply endowed for the widow and the orphan. So your ancestors understood it.

We come to the occasion of the present meeting, and we take pleasure in presenting to you the old puritanical sense of the text in fifty poor boys, formed into a school in the latter end of the reign of Queen Ann, then educated and clad by your parents, and now consigned to you.

Your ancestors, Gentlemen, the old puritans, whose successors have been since called nonconformists, and of late days protestant dissenters, were a noble race of men. I am sorry to say, few of your historians have done them justice, the most have written partially. These venal scriblers may be put into two classes, the first wilfully drop, or carelessly lose them: the last misrepresent and reproach them. We ask, *What evil have they done?* Were they ignorant and illiterate? Neither. Read their voluminous works and see. He must have a bold front, who dare charge them with want of literature. If they were equal to their contemporaries, justice is  
their

their due, if they excelled them, they have a right to honour. Had they fallen short of others, they had been objects of pity: but where would have been the crime? Were they enemies to piety? Alas! their zealous attachment to this was their sin, and procured from their adversaries the nickname, puritan. Were they prone to sedition? . . . Sedition! . . . Why, they of all men had the best notions of civil government, and yielded an uniform obedience to it. Whence then the partial treatment, of which we complain? . . . My brethren, these men were stern assertors of the civil and religious rights of mankind, they entered into the genius of the present British *civil* constitution (the CIVIL CONSTITUTION I say.) before it was brought to its present maturity, and along with that their history is incorporated. When our former princes strove to render themselves despotical, they declared against the tyranny, openly avowed that arbitrary government was unconstitutional, and that for their parts they would be free. The will of *God* revealed in scripture, was their religion, and the nation's happiness their civil law. From this line they never departed, no not all the time the race of Stuart intrigued, plundered and flew. This school was one of their latest efforts, and for this they were struggling when the last spark of that direful house went out.

Let

Let it not shock you that they were persecuted. Men, who distinguish between a constitution and the guardians and administrators of it, who adhere to the first, which never varies, and are subject to the last, who often change, such men, being inconvertible, are sometimes in fashion and at other times antique. When the constitution flourishes they are in reputation, when that decays they sink along with it into honourable neglect or disgrace, and this is the case of all, even NOBLE FAMILIES, who are firm to the constitution.

When this school was founded, attempts were making to deprive the dissenters of the natural right of educating their own children. It was their glory not to submit to such a despicable slavery. It was matter of conscience, they therefore digested their plan, and determined to pursue it as usual *through evil report*, when lo! the good providence of God prevented their fears, dissipated the darkness of the times, and by the accession of the present royal family (whom God preserve!) enabled this school to make their first publick appearance in Pinner's Hall on the joyful day of the coronation of his majesty King George the first. So Crosby, in his *History of the Baptist*, tells us.

I think, it would be an affront to attempt to persuade this congregation to preserve this noble monument of the piety of their ancestors from falling into ruins. This city, all the world knows,



is the seat of benevolence. Hither the distressed from all parts repair, and here they find liberal relief. This is the throne of commerce, a mine of inexhausted wealth, the seat of politeness and humanity, and in religious matters, I speak it to your praise, you act on enlarged principles, such as become Britons and christians.

Gen.  
xlvi. 22.

First, You consider, I know, what this school cost your ancestors. It is a valuable *portion* of domestick liberty, *which* they *took* at the peril of their lives *out of the hand of the Americite with their sword and with their bow.*

Next, You recollect, too, how comparatively easy it is to you to support it. You are freed from expensive fines, imprisonments, and persecutions, by which the property of the old nonconformists was wasted. Your trades have flourished, some of you have acquired fortunes, and others are in the way of doing so. You have mercies without end, and, if all be not exactly as you wish, yet you are constitutionally right, and a sound constitution, give it time, will struggle and purify itself.

Lastly, you often contemplate a future state, and, beside all the pleasures you enjoy in doing good on earth, you see, at no great distance, that happy world to which you go, and in which Christ the judge will applaud your liberality.

With

With the highest satisfaction, christians, permit me to say, with the highest pleasure do my eyes survey this assembly. I rejoice in your health, prosperity, and prospects. Long may you, and your families live happy in possession of every thing that constitutes human felicity! May God hear our prayers for you! . . . . . But after all, after you have gone through all the business of life, and tasted all the pleasures of living, the day will come, and you must die. . . . . Great God! Methinks it is come. . . . . Now what can constitute your happiness? Conceive, if you can, a happiness more refined than that mentioned in this chapter. Dead to this world, the disciple of Christ, in his dying agonies, looks into that, to which he approaches—sees *the Son of man sitting on the throne of his glory*—beholds *all nations gathered before him*—believes himself *set on the right hand of the judge*—discovers these poor children, freed by his generosity from ignorance vice and misery, in the happy society—hears these transporting words from the mouth of the judge, *Come thou blessed of my Father inherit the kingdom—I was naked and you clothed me—Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.* Thus may each of you ascend to God to render him glory and honour for ever and ever! Amen.

*In a few days will be published,*  
IN TWO VOLUMES, OCTAVO,

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A N  
E S S A Y  
O N T H E  
C O M P O S I T I O N  
O F A  
S E R M O N.

Translated from the original FRENCH of

The Rev<sup>d</sup>. JOHN CLAUDE,

MINISTER OF THE FRENCH REFORMED CHURCH  
AT CHARENTON.

W I T H N O T E S.

By ROBERT ROBINSON.

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORK-  
MAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DI-  
VIDING THE WORD OF TRUTH. S. PAUL.

CAMBRIDGE,

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MDCCLXXIX.

Where also may be had, published by the same Author, three  
volumes of a Translation of SAURIN's SERMONS, the fourth is  
in the press, and will be published as soon as convenient, to complete  
the set.



